

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation"* (LUKE 11: 49, 50).

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No. 27, Vol. LXXXI.

Thursday, July 3, 1919.

Price One Penny.

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## EIGHTY-NINTH ANNUAL GENERAL CONFERENCE.

THE eighty-ninth general conference of the Church of Jesus Christ of Latter-day Saints, postponed from April 6th on account of the influenza epidemic at that time, convened in the Tabernacle, at Salt Lake City, Sunday, June 1st, 1919.

The opening session was at 10 o'clock. The outstanding features were the sustaining of President Heber J. Grant as president of the Church of Jesus Christ of Latter-day Saints, as prophet, seer and revelator and as trustee-in-trust, and Tributes to the Memory of the late President Joseph F. Smith.

President Grant said he feels humble beyond power to express in the position to which he has been called, and he stressed the principle set forth in Section 121 of the Doctrine and Covenants: That the priesthood shall rule by persuasion, by long-suffering and by love unfeigned; and said that shall be his guiding motive in administering the affairs of the Church. He paid tribute to every president of the Church that has preceded him in the position. The Prophet Joseph Smith, the founder of the Church, was the only one he did not know personally; and of him he said he knows he was a prophet of God; knows it from the testimony given by others and by the testimony given to him from the Lord. He bore testimony that each of Joseph Smith's successors, down to himself, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, was a true prophet of God; and he lingered long on the tribute he paid to his immediate predecessor, the late President Joseph F. Smith.

President Anthon H. Lund, at the conclusion of President Grant's address, occupied the remainder of the time. He followed the same general line as did President Grant, paying tribute to each of the presidents of the Church and especially to the late

President Joseph F. Smith. He exhorted the saints to sustain President Grant, in his position and uttered the prayer that President Grant's leadership may be fraught with profit and benefit to the Church.

#### SUSTAINING THE AUTHORITIES.

The order in which President Grant was sustained, as well as the general authorities of the Church holding the priesthood, was impressive. The voting was by quorums or councils of the priesthood, and each vote was taken individually. President Heber J. Grant was sustained as president of the Church of Jesus Christ of Latter-day Saints, and as prophet, seer, and revelator, as were all of the other general Church authorities, by ten separate and distinct votes. He was first sustained by the members of the First Presidency, voting as a unit; then by the Council of the Twelve; then by the patriarchs, with Presiding Patriarch Hyrum G. Smith at their head; then by presidents of stakes, their counselors and high counselors; then by the high priests; then by the seventies, with the First Seven Presidents of Seventies at their head; then by the elders; then by the bishops and their counselors, with Presiding Bishop Charles W. Nibley and his counselors, Bishop David A. Smith and Bishop John Wells, at their head; then by the lesser priesthood, and finally by the entire congregation, including all the priesthood and the women.

Precisely the same order of voting was observed in sustaining all the other general authorities of the Church, as follows: President Anthon H. Lund and President Charles W. Penrose as counselors in the First Presidency; Elder Rudger Clawson, as acting president of the Council of the Twelve, and the following members of the Council of the Twelve: Elders Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman and Melvin J. Ballard; Hyrum G. Smith, as presiding patriarch of the Church; the counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as prophets, seers, and revelators; the first seven presidents of seventies, as follows: Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young; Presiding Bishop Charles W. Nibley and his counselors, Bishop David A. Smith and Bishop John Wells; and President Heber J. Grant as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints. Each vote was taken standing, with uplifted right hand, and there was not a dissenting vote cast in the entire congregation throughout the whole proceedings.

The seating of the vast congregation was arranged in an unusual manner, to facilitate the voting and to set forth the symbol of the

authority of the priesthood. President Heber J. Grant and his counselors, President Anthon H. Lund and President Charles W. Penrose, occupied the place on the stand for the First Presidency; the members of the Council of the Twelve, all present except Elder Reed Smoot, who is in Congress, and Elder George F. Richards, who is in Europe presiding over the mission there, occupied their usual places. The presiding patriarch, Elder Hyrum G. Smith, was in his usual place, and the remainder of the stand was occupied by presidents of stakes, high priests, and other prominent elders, but no others of the general Church authorities.

The first seven presidents of seventies sat in the body of the house, immediately in front of the pulpit to the south, and at the end of the great body of seventies, who almost entirely filled that portion of the auditorium south of the center aisle—at least two-thirds of the way back and under the south gallery. The members of the presiding bishopric sat just below the choir, north of the pulpit, behind Elder Hyrum G. Smith. Elders sat north of the center aisle, in the main body of the house, and in the rear surrounded the seventies. High priests were immediately in front of the elders, and the lesser priesthood sat under the north gallery.

The gallery all the way round was given over to the seating of women. It was a unique sight. No women in the main body of the auditorium, no men in the gallery. The plain clothes of the men, and unadorned heads, making a solid sea of humanity; banked above, from the gallery rail to the very ceiling of the tabernacle, in great contrast, was the sea of color made by the habiliments of the women and the contrast of their coiffures to the heads of the men below. The tabernacle was filled to its capacity, every available seat upstairs and down being occupied and many standing at all the entrances.

The weather, following a period of storm and unusual cold for this time of year, was clear, but the crispness in the air was still apparent. The Tabernacle grounds were thronged long before the time for calling the opening session to order and before 10 o'clock people were surging back from the Tabernacle to the Assembly Hall, where an overflow meeting was held. It was the first time the Saints had gathered in general conference since the late President Joseph F. Smith passed to the great beyond; and since that time much had happened in the world to change the general outlook for all people. The members of the Church, susceptible as all Americans and citizens of other nations to the influences that changed conditions have brought, were plainly eager to gather in conference, having been denied that privilege at the regular time in April. They came in great numbers to hear the words of counsel from the leaders of the Church.

At the opening session of the conference the musical numbers were under the direction of Prof. A. C. Lund, leader of the taber-

naele choir, with Prof. J. J. McClellan accompanying on the organ. The musical program was as follows: Opening number, "We Thank Thee, O God, for a Prophet"; "Come, come, ye saints"; "How firm a foundation"; a solo: "A voice in the wilderness," by Mrs. Brewerton; closing number, the anthem: "Come unto Me." The first three numbers were congregational. The opening prayer was by Presiding Patriarch Hyrum G. Smith, and the benediction was by Patriarch George L. Farrell.

President Heber J. Grant called the first seven presidents of seventies to take charge of the overflow meeting in the Assembly hall and told them to devote the meeting to paying tributes to the late President Joseph F. Smith, as would be done in the tabernacle throughout the day.

President Grant said he feels humble beyond the power of any words of his to express in occupying the position in which he has just been sustained. He said that with the help of the Lord he will do his best to fill the position of President of the Church. He will ask no man to be more liberal with his means, according to his ability, for the upbuilding of the Church than he himself shall be; more strict in the observance of the Word of Wisdom; more conscientious and prompt in the payment of his tithes and offerings; more ready and willing to come early and go late and to give his time and talents to the work of the Lord. Without the help of the Lord he said he will meet with no success in the high and exalted position to which he has been called by the Lord and sustained by the people. But he believes, as Nephi of old expressed it: The Lord will require nothing of his people save he will open the way for them to accomplish that which he requires of them. With this knowledge in his heart, he accepts the calling, knowing God will sustain him, provided always he labors in humility and with diligence. President Grant called the attention of the saints to the Doctrine and Covenants, Sec. 121, wherein the Lord told the Prophet Joseph Smith that the priesthood should and must exercise its authority with kindness, with persuasion and with love unfeigned; "God being my helper," said President Grant, "those words shall be my guide."

He then said he desired to pay tribute to the presidents of the Church who have preceded him. He knew them all, personally, except the Prophet Joseph Smith. He knew Joseph Smith was a true prophet of God, by the testimony of others, such as that of the late President Lorenzo Snow, recorded in a recent issue of the *Improvement Era* by his son, LeRoi C. Snow; and he also knows by the testimony born in upon him through the Spirit of God that Joseph Smith was a prophet, and by the work he accomplished and by its fruits as manifest in the Church to-day. He knew President Brigham Young, from the time he himself was a little boy. He was an intimate friend of one of his sons, the late Feramorz Young. He spoke of Feramorz Young, and of

Richard W. Young, how they played together, slept together, went to school together and grew up together. In the home of President Brigham Young he was treated as an own child, and particularly in the home of Emily Partridge Young, where he was as free as one of her own children. He had spent many hours in the home of Eliza R. Snow, and had heard her upon numerous occasions bear testimony of the divinity of the mission of the Prophet Joseph Smith. He told how powerfully President Brigham Young prayed, and what a kind man he was, and what a great leader.

President Grant said he was called to be a member of the Council of the Twelve when President John Taylor had been president of the Church two years. He knew Brigham Young was a prophet of God, and he knew that John Taylor was. He said wisdom came to President Taylor, superior to the wisdom of his associates. Often, President Grant said, he went to council meetings with his mind made up as to how he would vote on a certain question but, after hearing President Taylor, had changed his mind and voted directly opposite. And the wisdom and judgment of President Taylor was invariably vindicated in the light of results that came later.

Of the late President Wilford Woodruff, President Grant said he was probably the greatest converter of men to the principles of the true and everlasting gospel that ever walked the face of the earth. He told how in a few weeks at one time in England President Woodruff converted nearly 2,000 souls and baptized them. President Woodruff was not a business man by training, he was a farmer; but by the wisdom given him of the Lord he saw into the future and established the great beet sugar industry in the intermountain country, with the support of the Church. He related the circumstances in which President Woodruff overruled the reports of keen business men adverse to this industry; and how later his judgment was vindicated and the very men who had opposed him invested millions in the sugar companies which were so successful.

Of the late President Lorenzo Snow, President Grant said it was his special mission and calling to lift the credit of the Church and he accomplished his great work by the help and power of God. It took three years to do this, but President Snow accomplished it—he changed the finances of the Church from darkness to light. He related how President Snow was at one time apparently drowned in the ocean at the Hawaiian Islands and how he afterwards said that it was made known to him at that time that the youth, Joseph F. Smith, who accompanied him, should some day be president of the Church. That youth had the courage to tell President Snow, who was his superior in the priesthood, that unless he commanded him in the name of the priesthood to disembark and try to make the shore he would not do so, for it

was unsafe. He was not so commanded and he remained on the ship and his life was no doubt thereby saved.

#### TRIBUTES TO PRESIDENT SMITH.

Coming down to the late President Joseph F. Smith. President Grant said that, with apologies to the family, he would read a letter he wrote them after his death.

In the letter, addressed to the wives and children of President Smith, he had written the words of Eliza R. Snow: "He was beloved, beloved by all." He had labored under President Smith 36 years, while the latter was either a counselor in the First Presidency or president of the Church. No man, could so inspire love and confidence in him as President Joseph F. Smith. No man on earth he loved more. He told of calling upon him in his last illness and how President Smith grasped his hand, with a strong pressure, even in his great illness, and said: "The Lord bless you, my boy; the Lord bless you! Yours will be a great responsibility. Always remember this is the work of the Lord and no man's work."

President Grant said he went into another room and wept, for he seemed to realize that President Smith would never get well. Later, he called in company with President Lund and President Smith was suffering great pain. He asked them to pray that the Lord would release him. President Lund told the Lord how much they loved President Smith and how much they wished him to remain, but if the Lord saw fit to take him, let it be so. That night President Grant said he could not sleep. He lay awake reading all night. Early in the morning he learned that President Smith had died.

As a preacher of righteousness, he said President Smith had no superior. It seems it was given to him and to his son, the late Hyrum M. Smith, to preach righteousness with more power than any men he had ever known. "God bless his posterity!" the letter closed.

President Grant said he had hoped that President Smith, might live to see the 100th anniversary of the organization of the Church and at one time hoped that his prayer might be answered; but it was not to be so. He also had expressed the hope that he might be like President Joseph F. Smith and that desire is still in his heart. He bore witness that throughout the life of the late President he was a true servant of God, almost from his infancy, throughout his youth when he filled a mission in Hawaii, throughout his young manhood and throughout his ripe manhood and advanced years, until death. He exhorted the saints to emulate the example of President Joseph F. Smith.

The choir and congregation sang, "How Firm a Foundation."

President Anthon H. Lund occupied the remainder of the time. President Lund said he rejoices in a knowledge of the gospel and during the session of conference thus far he had thought how marvelous is the work of the Lord. He bore testimony that Joseph

Smith was a prophet of God. Testifying that the Prophet Joseph Smith's successor, Brigham Young, was a true prophet of God, President Lund mentioned the fact that the day, June 1st, is the anniversary of the birth of the great leader, who brought the people of the Lord to the valleys of the mountains and established them here. President Lund spoke of the late Presidents John Taylor, Wilford Woodruff and Lorenzo Snow as true servants of God, and then paid glowing tribute to President Joseph F. Smith. President Smith, he said, was a man of God, full of the spirit of love and great in his calling. He was dutiful as a child and kind and loving as a husband and father. President Lund said he always noticed how little children always felt free to speak to President Smith and how much he in turn loved them. He was, said President Lund, the type of a true Latter-day Saint; and as he knew him more intimately, as the years passed, this measure of him was more and more borne out. President Smith was a good manager of the affairs of the Church. He put forth all his energy that the Church might get out of debt. It took about five years to do this, but President Lund said he remembers the day when the bonds were paid and burned up—bonds that called for more than \$1,000,000.

During President Smith's presidency of the Church, said President Lund, meeting-houses and temples were built in the stakes of Zion and abroad. He was a spiritual man, always kind and always possessed of the spirit of the Lord. President Lund said, that before he became a member of the First Presidency, he often went to President Smith for counsel, advice and comfort, and when he was called to be his counselor he wondered how he could act in that capacity to such a wonderful man. "We all miss Brother Joseph F. Smith," said President Lund, and he prayed that his memory may ever be great in the minds of the saints and his example always before them. President Lund said the Lord will bless President Heber J. Grant and exhorted the Saints to uphold and sustain him, closing with the prayer that President Grant's leadership of the Church may be fraught with profit and benefit to the great body of religious worshippers over whom he has been called to preside.

(TO BE CONTINUED).

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THE destiny of man is to be like his Father—a god in eternity. This should be a bright, illuminating star before him all the time—in his heart, in his soul, and all through him.

As man now is, God once was:

As God now is, man may be.

A son of God, like God to be.

Would not be robbing Deity.

LORENZO SNOW.

THURSDAY, JULY 3, 1919.

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EDITORIAL.

ARRIVAL OF PRESIDENT GEORGE ALBERT SMITH.

ANNOUNCEMENT is made in this issue of the *Star* of Elder George Albert Smith's arrival in England on the 25th ult. Elder Smith, who is a member of the Council of the Twelve Apostles, has been appointed to preside over the European Mission. It is with real, genuine pleasure that we welcome him and his family to this, his new field of labor.

Elder George Albert Smith is the son of the late President John Henry and Sarah Farr Smith, and was born in Salt Lake City, Utah, April 4th, 1870. His education was obtained in the public schools, the Brigham Young Academy at Provo, and the Utah State University. Until his increased ecclesiastical duties required all his time, he was active in politics and was regarded as a shrewd politician. He has been honored with positions of trust and responsibility in civil life, such as that of United States Receiver of Public Moneys for the State of Utah; President of the International Farm Congress; President of the Utah Society of the Sons of the American Revolution, and member of the National Executive Committee; Chairman of the Armenian Relief Commission; Member of the Executive Committee of the Liberty Loan, and of numerous Commercial and other Boards. He has always given great satisfaction and proved himself an efficient public servant.

The good example and teachings of his faithful parents during his childhood have been the means of establishing in him ideals of the highest type; and he has always lived close to those ideals. His life has been spotless from the sins of the world, and his whole soul, since early manhood, has been wrapped up in the cause of humanity and the uplifting of his fellows. He has always been studious and industrious, and he developed into manhood early. It is said of him that he was a man while other youths of his own age were still looked upon as boys. He has been prominent in religious matters since he reached early manhood. At one time he was the superintendent of the Y. M. M. I. Association of the Salt Lake stake of Zion (when it embraced what are now known as the Salt Lake, Jordon, Ensign, Liberty, Pioneer and Granite Stakes). He filled a mission in the Southern States, during which he was acting President of that mission, and its secretary. In the latter position he was ably assisted by his wife, who now accompanies him. On the 6th of October, 1903, he was called to



the Apostleship, to fill the vacancy occasioned by the death of Elder Brigham Young.

A few years ago Elder Smith's health broke down under the strenuous life he was living, his ambitions far exceeding his physical strength. Grave fears were entertained for a time by his friends concerning his recovery, but through the blessing of the Lord he has almost recovered his former health, and is able to carry the full weight of the burdens of his calling.

We sincerely hope and earnestly pray that the altitude and climate of this country will prove beneficial to his health, and that his labors here will afford him unmeasured happiness. It will be a satisfaction both to himself and his family that they are permitted to engage together in the work of the ministry and we are sure that an excellent work will be accomplished by them during their stay in this land.

GEORGE F. RICHARDS.

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### VALEDICTORY.

To the Elders and Saints of the British Mission.

Dear brethren and sisters: The time is approaching when I shall have to lay down my work in this mission, and take up again my duties in Zion. My mission covers a period of thirty odd months, a very happy period in my life's experiences. During this time, I have formed the acquaintance of many faithful saints, whom I have learned to love, because of their integrity to the truth and their devotion to the work of the Lord. I shall miss the happy associations we have had together during my stay in this land. Some of these dear friends I hope and expect to meet in Zion where our associations may be continued. Others, I may sometime be privileged to meet again in this land; but wherever our lots may be cast, God grant that we may remain faithful and be permitted to re-unite, in the life beyond the grave, and inherit mansions of glory prepared for the righteous. Any success attained by me as a missionary and as President of the European mission, is due to the help of the Lord and the support of the elders and saints, generally, who have so faithfully sustained me. I thank you all and give the honor to God.

There has been a unity of interest and purpose and the Lord has sanctified our efforts to the end that many honest souls have been brought into the fold. The branches and auxiliary associations have all been placed in the hands of the local brethren and sisters, and the saints have been, as a rule, well looked after both spiritually and temporally. The missionary work has been handicapped on account of the war.

The number of elders from Zion has been reduced to so few, and the local brethren have been generally drafted into the service of

their country, until the work has largely depended upon the sisters for accomplishment. A lady missionary system has consequently been inaugurated in the British mission, by which more than five hundred of the sisters have been employed in distributing religious tracts, pamphlets and books and in doing other real missionary work, as they have been able to spare the time. Local brethren have been called upon missions, the same as elders from Zion, giving all their time and maintaining themselves while doing missionary work. Still others are called to preside over conferences giving a portion of their time to the cause. We now have twenty odd local brethren engaged in this work, as ordained ministers of the gospel.

The general welfare of the mission has been maintained by these measures and the people kept together and encouraged in the performance of their duties. The tithing has increased with each succeeding year, the last year, 1918, being the banner year. During the war most of our people have had employment with good wages, and as a rule the saints have been prosperous. Those who otherwise would have suffered for want of the necessaries of life have been assisted from the regular revenues of the Church and from the "War Relief Fund" contributed by saints in Zion, so that none have suffered want so far as we know. This statement applies also to the other European missions, comparatively little of the "Relief Fund" having been used in Great Britain.

We have had some obstacles to contend with in the printing department of the mission. Our skilled men were conscripted by the government. It was with considerable difficulty that we were able to "carry on." However, the *Millennial Star* has been published regularly each week, and other necessary printing was done. We have been specially fortunate, during these trying times, in having the valuable services of Elders J. M. Sjodahl, John E. Cottam, and George F. Richards, Jr. To them credit is mainly due that the printing of the *Star* and of other important matter was not entirely suspended. Elder Sjodahl, as editorial writer, for a period of more than four and a half years, has always been prepared with live editorials on timely subjects, which have been instructive and of high literary merit. They are of record and speak for themselves. As a defender of the faith and the character of the saints against the unjust and vicious assaults of the press, he has proved himself a conqueror, having silenced all his foes. Elder Sjodahl's prolonged stay in the mission was due to the fact that he was also writing and having printed a voluminous Commentary upon the Doctrine and Covenants under exceedingly trying circumstances.

Elder Cottam, as secretary of the mission, has been thoroughly competent. He has been steadfastly devoted to his work during the whole period of his stay, amounting to more than four years. Honesty, accuracy and efficiency are fundamental principles

upon which his business character is built. He rarely overlooks or forgets anything, and his whole time is industriously employed in the conscientious discharge of duty.

Elder George F. Richards, Jr., as transportation agent, which position he occupied for nearly two and a half years, was industrious and efficient. His wife, Sister Edith M. Richards, and their two small children, Josephine and Franklin, shed a ray of sunshine here and made mission headquarters quite homelike. As mistress of Durham House, Sister Edith was a mother to us all and in her sphere performed a splendid mission. Our hired help has served us well, and our relations have been very congenial.

It has been our painful duty to chronicle the death of two of our elders from Zion, during the term of my presidency:

Elder Wilford R. Freckleton of Eureka, Utah, arrived in the mission November 15th, 1916, and was appointed to labor in the Hull conference. While there he was attacked with cerebro-spinal-meningitis, from which disease he died February 27th, 1917. His body was taken to his home in Zion, accompanied by two of the elders.

Elder Herman K. Danielsen of Lewiston, Utah, arrived in the mission December 26th, 1916. He had received his release and was booked to leave for home on the 19th of March; but he was taken ill with pneumonia, and died quite suddenly. His death occurred March 8th, 1919, at Belfast, Ireland. He was presiding over the Irish conference at the time. Elder Danielsen's body was sent from Liverpool on the s.s. *Tunisian*, November 12th, 1919, accompanied by Elder Charles A. Welchman, of Auburn, Wyoming.

On account of war conditions it has been impossible for me to visit any of the other European missions, excepting one visit to the Netherlands. This fact I very much regret, though I have been in touch with all the work by correspondence. There is a pressing need of more missionaries in each of these missions. Those who are now left in the missions are nearly all serving over the regular time; but I have heard no complaints. On the contrary, some have declared their willingness to continue on until others can come from Zion to relieve them.

My health has been excellent while I have been in this country and my labors have afforded me much real happiness.

My successor, Elder George Albert Smith, of the Council of the Twelve, is a man whose life is as pure as a child's. His affection for the saints will, I am sure, command their reciprocation. Whatever in your lives will please him, you may depend upon it, will please the Lord and be approved of Him. You will do well to heed his fatherly and wise counsel and emulate his worthy example. In doing so you will surely find happiness unalloyed and in the end, salvation.

The experience had by Elder Junius F. Wells as a magazine

editor and writer justifies the assurance that the *Star* will be maintained at its present high literary standard.

After an absence of about thirty-two months from Sister Richards, I had the extreme pleasure of welcoming her to this land for a few months' visit, presently to return with me, to our home and family in the valleys of the mountains. And now, to the elders and saints and all my friends in the European mission, I bid farewell, and may God bless you forever!

GEORGE F. RICHARDS.

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**Notice.**—All communications intended for the headquarters of the European Mission, on and after July 1st, 1919, should be addressed to President George Albert Smith, Durham House, 295 Edge Lane, Liverpool, England.

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### EARLY PAPER MAKING.

IN the introduction to an article on Canada's pulp and paper industry, in the *New York Journal of Commerce*. J. Newell Stephenson tells interestingly the history of paper.

Referring to the stone obelisks of Egypt, the clay prisms and cylinders of Babylonia, and the barks and skins used by the Indians, as the first methods of recording thoughts and messages, he writes:

All these had disadvantages of one kind or another, so that it became necessary to devise a writing material that could be produced at less expense and in any quantity, and be more convenient. The papyrus, a graceful reed growing in the shallow waters of the Nile, proved the magic wand which gave men and nations a substance on which to write their history, convey their thoughts, and make known their wants.

The papyrus grows from six to ten feet above the water-level. The roots and stalks below water are dried and used for food and fuel. When used for making writing material the flowering top was cut off and the hard outer layer removed from the triangular-shaped stalk. Under the hard shell are several thin, yellowish layers from which the papyrus sheet was made. These were peeled off and sometimes bleached in the sun.

To make the sheet of papyrus, the long strips were laid side by side until a width of eight to fifteen inches was reached. Then the shorter strips were laid crosswise, and the whole moistened with water and pressed. The vegetable mucilage caused the pieces to stick together in a single sheet. After drying on a board in the sun the sheet was glazed by rubbing with a smooth shell or bone. The Romans further improved this material by sizing with starch. Unless bleached, the sheets were a yellowish white. A single sheet was eight to fifteen inches wide and about six feet

long. Frequently these sheets are pasted end to end, making a strip sometimes as long as 130 feet, which was rolled.

Parts of the Scriptures were written on papyrus, which was cut into squares and bound, making what was called a codex. The oldest known papyrus dates from 2400 B.C., although probably used long before that time. Papyrus was largely used as late as the tenth century, at which period parchment was much used, and paper began to appear in Europe. It is from the Latin, Greek, and Egyptian names for this reed that our word "paper" is derived.

It is recorded that the Chinese made real paper from the pulp of wood fiber two hundred years before the Christian era, although it is believed that the inner bark of the paper mulberry was used long before that. Of the early Celestial method of manufacture the writer says:

The Chinese cut bamboo into short lengths, soaked them in pits until soft, then beat them to a pulp with stamps. The pulp was transferred to a vat, and the sheet was made by dipping out some of the pulp on to a mold. This mold was a shallow tray with a removable edge and a bottom made of reeds. When some of the pulp had been dipped out, the mould was shaken back and forth and sideways, causing the fibers to overlap one another, while most of the water drained off.

On each side of the vat was a stove with an inclined top of clay. The workman put a sheet on the stove by removing the edge of his tray (the deckle) and laying the paper flat on the stove, to which it adhered. He then removed the sheet previously laid on the other stove and repeated the process. A smoother paper was obtained by brushing the sheet with a thin rice starch.

The Chinese established a mill at Samarkand some time about the sixth century. In 704 the Arabs captured the city and learned the art of paper-making. They had a mill at Bagdad, where paper was made from 795 till the fifteenth century. Large quantities were also made at Damascus.

Paper was not much used in Greece until the thirteenth century, although it had been brought in by trade and thus introduced into Europe. We have no record of paper being made at this time in Greece.

The Moors in Spain made the first paper manufactured in Europe. They had a mill at Toledo as early as 1850, one at Xativa, in 1154, and one at Valencia. The earliest European document on cotton paper is dated 1102 (Munsell mentions a manuscript dated 1049 in the British Museum). The Spaniards found cotton-cloth better than raw cotton. Linen was also used at this time, and there is record that old mummy-cloths were sold for paper-making. Among other materials used were hemp and flax. An important improvement credited to the Spaniards is the use of water-mills to run the stamps, in place of handpower previously used.

## FROM THE MISSION FIELD.

**Change of Address.**—The address of the Irish conference is changed as follows: Benjamin R. Birchall, "Drummany," Stilorgan Park, Blackrock, County Dublin, Ireland.

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**Ordination.**—Joseph Anthony Marquiss, of Gateshead, was ordained an elder and set apart for a mission in Great Britain by President George Albert Smith, June 26th, 1919.

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**Appointments.**—Elder Virgil B. Stallings, of Eden, Utah, is appointed to labor in the Nottingham conference.

Elder Joseph Anthony Marquiss, of Gateshead, is appointed to labor in the Birmingham conference.

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**Flying.**—June 10th, 1919, President James Gunn McKay and wife, visited the saints at Portsmouth. While in Portsmouth they availed themselves of the opportunity to fly over the harbor, the city, and as far as the Isle of Wight.

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**Wedding.**—June 13th, Sister Hilda Mason, lady missionary of the Holloway branch, was married to Brother Nephi M. Vallentine, of Brigham City, Utah. At Deseret a wedding dinner was given in their honor. Brother Vallentine is a soldier in the U. S. army, at present studying law at King's College, London.

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**Arrivals.**—Elder George Albert Smith, his wife Lucy W. Smith, their daughter Edith, their son George Albert Smith, Jr., together with Elders Lon J. Haddock, Thomas M. Wheeler, and Virgil B. Stallings arrived in Liverpool, Wednesday evening, June 25th, on the s.s. *Melita*, which left Montreal June 17th, 1919. They landed Thursday morning, after a pleasant sea voyage, and are all in the enjoyment of good health, and are happy to be safely at their journey's end.

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**Pic-nic.**—Saturday, June 21st, 1919, the Glasgow Sunday-school and saints met at Pollock Estate, Pollokshaws, for the purpose of having a pic-nic. There was a grand turn out, and all enjoyed themselves in the playing of games, etc. Elder Malcom Hunter, of Paisley, furnished selections on his bag-pipes, which added greatly to the enjoyment of those present. The pic-nic created a greater interest in the work, and stimulated friendship and unity.

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**Departures.**—Elder William D. McAlister, of Rexburg, Idaho, is honorably released to return home. He arrived in this mission September 30th, 1916, and has labored faithfully in the Liverpool, Newcastle, Scottish, Nottingham and London conferences. Elder Ether L. Marley, of Robin, Idaho, is honorably released to return.

home. He arrived in this mission December 26th, 1916, and has labored faithfully in the Leeds and Norwich and Liverpool conferences. These two brethren sailed for Montreal on the s.s. *Grampian*, June 23rd, 1919.

The elders *en route* from South Africa to their homes in Zion, were detained in Liverpool from June 14th, waiting for their ship, the *Baltic*, to be released. They sailed for New York on June 26th.

**Reorganizations.**—June 17th, 1919, the Bradford branch M. I. A. was reorganized. The following officers were sustained and set apart by President Arnold G. Holland and the branch presidency: Henry Ingham, president; Leonard Tetley and Harold George Scarfe, counsellors; Henrietta Geldard, teacher; Edith Phillips, secretary and treasurer, Alice Tomlin, assistant; Mary E. Sanders, organist.

June 15th, 1919, a district meeting of the Gillingham and Sittingbourne branches was held at Sittingbourne, Kent. Three sessions were held. President James Gunn McKay and Sister Anna O. McKay were in attendance. The Gillingham branch was reorganized with Walter Jarvis as president, and Frederick W. Porter, as clerk. The Sittingbourne Sunday-school was reorganized with Joseph Steers as superintendent, and Jesse W. Mount, first assistant. Lucy Mount, secretary, Calvin H. Mount, chorister and primary teacher, and Thomas W. Mount as theological teacher. Jesse Wilford Mount was ordained a teacher and Calvin Heber Mount a deacon. The hall was decorated with flowers. Refreshments were served before the evening meeting. All present enjoyed the spirit of the meetings.

**Socials.**—June 12th, 1919, a social was given at Deseret, London, in honor of Elder William McAlister, who leaves shortly for his home in Salt Lake City. An excellent program was rendered, followed by remarks by President James Gunn McKay. Elder McAlister was presented with a token of remembrance from his friends.

June 13th, the Croydon branch held a very successful social at "The Ruskin House," West Croydon. A good program was given by local talent. Refreshments were served.

A large number of saints and friends assembled at the Meeting Rooms, at Nelson, June 10th, 1919, in a social in honor of President Ether L. Marley, of the Liverpool conference, who is leaving for his home in Zion. An interesting program was rendered, and a handsome pocket wallet, and a gentleman's toilet case were presented to him by the saints of the Nelson and Burnley branches. On June 14th, the Blackburn branch, also gave him a farewell party and social which was well attended by saints and friends. An interesting program was rendered, and refreshments served;

Branch President Walter Thompson presented Elder Marley with a splendid watch fob as a token of their esteem.

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### DIED.

**HERRING.**—June 5th, 1919, Sister Elizabeth Herring died at her home in Norwich, as the result of an accident. She had been run down by a motor cycle and taken to the hospital, where she was examined and pronounced not seriously injured. She was removed to her home and died within an hour. She was born at Rockland St. Mary, Norfolk, September, 1839, baptized August 10th, 1916, and was a faithful Latter-day Saint.

**LOWE.**—Sister Francis McOrnick Lowe died May 30th, 1919, of old age, at her home in Leeds. She was born at Bramley, March 10th, 1852, and was baptized on the 1st of December, 1900, by Elder J. J. Summerhays, and confirmed by Elder James G. Smith.

**BERRYMAN.**—On June 9th, 1919, at the hospital in Paisley, Susan Gebbs Berryman. She was born 11th February, 1903, baptized and confirmed October 28th, 1911, by Elders Samuel Smedley and Willard Richards.

**ORME.**—While serving as a sailor in the navy, Brother Lonis Orme, Derby branch, Nottingham Conference, lost his life on June 4th, 1919, in the Baltic Sea, he being one of the crew of Submarine L 53, which was sunk by Bolshevik destroyers. He joined the navy January 1st, 1913, at Devonport, and during his career as a sailor has experienced many of the terrible hardships which the war brought forth. On one occasion, after his ship had been sunk, he, with four of his comrades, were adrift on the ocean for five days with nothing to eat or drink. When they were found it was discovered that they had been eating their boots for a little moisture to moisten their parched lips. On another occasion he was cast adrift on a raft for twenty-four hours before he was rescued. He served on ten ships and submarines, of these three were sunk, one rammed, one ran aground, and one torpedoed. Brother Orme was born September 27th, 1895, baptized August 8th, 1908, by Elder Alonza J. Gilbert, and confirmed by Elder Edward Lublin, and died in full testimony of the truth. He was very popular among the saints.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN.